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WEEKLY REVIEW.

—It is very hard for some people to entertain the conception of disinterestedness. How a man can engage in any course that involves labour and privation, without being actuated by a love of lucre, passes their comprehension. The *Times of India* says that some of the Home journals are still discussing the question whether Messrs. Moody and Sankey's visit to England is not a commercial speculation; and supports the statement by quoting a letter published in some unmentioned journal. There is no fact connected with the labours of these good men more clearly established than that of their entire disinterestedness. But no amount of evidence will satisfy those who are not able to form a conception of such a thing as disregard for money. Mr. Moody belongs to the order described by the Apostle as "poor, yet making many rich." There are thousands this day in England, Scotland and Ireland, perhaps we can safely say ten thousand, who have been led by him to the discovery of a perennial source of peace and joy which no amount of wealth would have obtained for them, and which no depth of poverty can deprive them of.

—We have seen several references to the work of Messrs. Moody and Sankey in London, in our daily contemporaries this week. The point of interest, in all these notices, is not How many are finding salvation, how many families have been blessed, how many captives of the god of this world have been emancipated, but in each instance it is this: Where goes the money? Into Moody and Sankey's pocket, for instance? With more twaddle about profit on harmoniums. We published in our issue of March 13th the names of the London Committee who have the management of the money contributed for the expenses of this campaign, and we now republish them: John Sands, Hugh Matheson, S. Morley, M.P., W. MacArthur, M.P., Geo. Moore, Thomas Stone. We commend to our contemporaries the enquiry, What became of the 153 fishes caught by seven disciples, as mentioned in John xxi? if sold, what did the proceeds amount to? was the money equally divided between the seven? What did Peter and John do with their share, as we find them saying a few days after, Silver and gold have we none? In one of the notices referred to, the writer says, he does not question the piety of Moody and Sankey, but he has heard that their preaching is a device to sell harmoniums. What a singular idea of piety must this correspondent have!

Our readers will find in our Epitome a communication from the Chairman of the London Committee, Mr. Thos. Stone, disposing of these charges and insinuations.

—From the Fortieth Report of the Lodiana Mission we learn that 17 missionaries of the American Presbyterian Board were engaged in the Lord's work last year in Lodiana, Lahore, Umbala, Saharanpoor, Sabathoo, Jullunder, Dehra, Roorkee, Rawul Pindee, etc. There are 8 ordained Native ministers; 13 churches with 351 members, of whom 43 were received last year. Seven colporteurs were employed and the number of publications sold has risen in two years from 1883 to 13,758. We have marked for our columns a very interesting account of a work of grace among Mahomedan Rajpoots.

—The gentlemen who lost their lives so unscientifically by ascending to forbidden heights in a balloon are likely to have imitators. At least, the Parisians are taking the course that is most likely to induce others to imitate them; they designate them martyrs and laud them to the skies, and cover their tombs with *immortelles*. Bacon tried to bring about the alliance of science with common sense; but the alliance seems now to be distasteful to some. Men want to know just what measure of rarefaction in atmospheric air is fatal to life. Why do they not shut themselves up in a close chamber and go on rarefying the air of that chamber until they reach the fatal point?

—Captain Ward of H. M's. Ship *Thetis*, our readers may remember, saw a number of dhows in the Red Sea, which he imagined to be slavers, and having organized an attack came down in great force upon the boats, killing the men who made resistance and plundering and burning the vessels. Ten dhows were destroyed; we do not remember what loss of life there was. After he had obtained his victory, he found out that the boats were not slavers at all, but engaged in pearl-fishing. Captain Ward is still in command of H. M's. Ship *Thetis*, but the opinion has been lately expressed in the House of Commons, by Mr. W. Hunt, that the act was not likely to be repeated. Well, this is a consolation. If, by some blunder, a man burns your house down, it is gratifying to be assured that if you build another it is not likely that your blundering friend will repeat his mistake. Meanwhile the English nation has to pay £12,000 by way of compensation for the damage done. The money goes to the Turkish Government; whether it will reach the men whose boats were destroyed, is perhaps a question.

—A gentleman who happens to hold a stall in H. M.'s Opera House, Haymarket, applied for an injunction against Messrs. Moody and Sankey, to hinder them from holding religious services there! The injunction was refused, nominal damages were granted. "It is questionable" says a Home paper, "if in the whole world, there is a street more noted for vice and profligacy than the Haymarket, in which H. M.'s Opera House is located."

—The Prince of Wales has become Grand Master of the Freemasons of England, and the *Overland Mail* says 'the craft is becoming very popular in these days.'

—A London correspondent of a contemporary says that "the interest in the Sankey and Moody performances is rapidly on the wane." Certain facts seem to be very far from supporting this statement. The work in London began in one Hall, the Agricultural; it is now carried on in three or four different parts of London, and new edifices are to be erected to accommodate the crowds. The numbers in attendance would appear to be on the increase, but not being in one hall the crowd is not so great, and this is matter of thankfulness, for the excessive crowding was unfavourable to the spiritual work. It appears from the last accounts that the work in London is only just beginning, and we should not be surprised if it went on with augmenting power through all the remainder of this year, at least. A multitude of persons whose allegiance to the world will not permit them to think of giving their hearts to the Lord, swelled the throng at the Agricultural Hall, the first week, and having satisfied their curiosity, now keep clear of the perilous neighbourhood. As in Manchester, Liverpool and other places, a great body of Christian workers are rising up to carry the word of the Gospel through all the lanes and streets of London. There is in India a class of men called pilgrim-hunters, who traverse the country to persuade the people to make the Juggernauth pilgrimage. So, a great army of pilgrim-hunters are now starting out in England to persuade men to become pilgrims of the New Jerusalem. It is quite possible that the secular press of England, having had their say of the movement, will now give the subject the go-by; but the movement is not dependent upon their notice.

—*On Guard* has an interesting notice of Sir Hope Grant, "an Indian Hero." To him the Soldiers' Total Abstinence Association are indebted for the sanction of the Soldiers' Pledge by H. R. H. the Duke of Cambridge.

—Seven feet of water appeared in the hold of the steamer *King Arthur*, in our harbour, and as it was supposed she had sprung a leak, great efforts made to save her from foundering, she was docked, her cargo was taken out, etc. etc., and finally it appears that she had no leak whatever, but that a quantity of water intended for the boilers had found its way into the hold!

—Captain Hardinge Browne, "one of the most popular men on the race-courses of England" has been killed by an express

train as he was crossing the line, returning from Sandown Park races. He was the son of Archdeacon Browne, and brother of a clergyman.

—We hear that the religious interest in Bangalore and Madras continues. In the former place 21 lately sought the Lord in 12 days.

—We have never seen such a gathering of young men in Bombay as at the prayer-meeting of the Young Men's Christian Association, at the General Assembly's Institution, Calbadavie, last Friday. Mr. Conder presided.—A daily prayer-meeting, at one o'clock, in the vestry of St. Andrew's, Fort, was commenced last Monday. This is also connected with Y. M. C. A.

The following is from a letter received by a friend of ours from a soldier at one of our stations. Without pronouncing as to the expressions 'second conversion' and the like, we are persuaded that a genuine experience is described, and one that would bring unspeakable blessing and great power to multitudes of Christians whose bark has only 'half a rudder:'

Since I wrote to you some months ago things have been much the same with the brethren until lately; God's Spirit has truly been striving with us as well as amongst our unconverted comrades, but their hearts seem so hard it is grievous to see it; but undaunted by this (knowing God is able to break the hardest heart and melt it to tears) we believe more will follow. God's Spirit is stirring up the few believers who seem to have been half asleep on their post, I amongst the rest, but thank God the day of Grace offered to me has not passed without its blessings. I write, Sir, to tell you how the Lord has dealt most bountifully with me. I was awakened to a state of alarm some few days ago whilst reading one of the books you sent us, called The Higher Christian Life. Ever since my first new birth, I have been like a little bark on a very rough sea with only half a rudder, which sometimes would sail in its onward course merrily enough, but the moment an extra puff of wind came it would be thrown out of its course and left to the mercy of the waves, and in spite of the helmsman it would not be guided. So it was with me. In reading this book God opened my eyes to see I was only half trusting to my Helmsman (so I refused to be guided like the bark) which caused all my ups and downs. I ofttimes got down as low as I possibly could get; then I would look up and behold Jesus with an outstretched arm to raise me again, but almost as soon to fall very near to despair. My Saviour met me first on the 26th of July 1874, and stopped me in my wild career, and I found a Saviour who blotted out all mine iniquities. By faith I saw Him, and by faith I believed my sins were washed away by His death on the cross. I often read about sanctification and holiness, but I said, This is not for me, in my present situation as a soldier. Although I often tried to make myself better, or, as I would say to myself, come somewhere near the mark. But not a bit better I got by this. I ofttimes felt I was something short but did not know what; therefore I miserably failed in trying to do the work which belonged to Jesus alone, and Him alone, to trust him fully to do it. I never heard before of such a thing as second conversion as I read of it in that book. As soon as I read that every one must be sanctified and made holy before going to heaven, I became, as I said, somewhat alarmed. I knew I had not experienced the second change which is as remarkable as the first, or more so; I think I became miserable and was sorry I ever read that book at all. I was thinking it was not for me; I would cast away the book from me, doubting religion and all about it. But I was not satisfied. I picked it up again and again, and read only to do the same again, but once more I picked it up and prayed God to let me see its meaning. I came to an explanation on these few words, "The just shall live by faith" Rom. i, 17, and God did show me its meaning before I read half of it; and such a beam of light was shed in my heart never to be forgotten by me. I saw in a moment that very Sanctifier was for me. Why not? I believed from that very moment, He was able to sanctify even me and to save me to the uttermost. I now see and realize that last verse in the last chapter of Matthew, Lo I am with you always, and he is a very present Saviour to me now, and my dear Sir I have been rejoicing ever since I felt His saving power and knew His willingness to save an unworthy creature like me. I cannot speak my joys nor utter praise enough to God for all his gifts to me. By faith I have taken him, and while I live I will offer myself a living sacrifice to my God, and from this time I will trust to His righteousness for my salvation that he will present me spotless before our Father in heaven. I say again I am rejoicing and on my way to heaven, with a Helmsman who is able to guide me safe into the harbour, and with a full reliance on him. I will trust him and sound his praise with all my power, and when safe in the harbour and in the arms of Jesus I will sing, Victory, victory through the blood of the Lamb.

GOD DOETH ALL THINGS WELL.

We extract the following notices of God's work in London and elsewhere from the *Christian* of April 22nd:

It will be obvious that any one who attempts singly to follow in the wake of Messrs. Moody and Sankey has, humanly speaking, a very difficult task for him. The absence of the solo singer eliminates a great majority of the curious part of the crowd, and Mr. Moody's unusual and striking mode of address also puts most speakers who follow him at a disadvantage. It will not, therefore, be wondered at, that the earlier meetings of last week were thinly attended comparatively speaking. Still a couple of thousand people is no mean audience, and Rev. W. Taylor, who conducted the services on Monday, Tuesday, and Wednesday of last week, presented the truths of salvation in an equally striking if less popular style than Mr. Moody. If the results of his powerful and persuasive addresses have not been so immediately visible as in Mr. Moody's case, it seems to us that the fault lies with the audience and not with the preacher. We give at length in another column Mr. Taylor's address of Tuesday week. It treats of a subject which we think is apt to be forgotten—the real existence and manifestation of the powers of evil. Is it not one of the most successful devices of the devil to instil into minds a doubt, sometimes amounting to a disbelief, in his personal existence and working?

On Friday evening, Mr. Moody told, for the first time in London, his marvellously realistic and indescribable story of the passion, death, resurrection, and ascension of the Saviour. As he trod, in imagination, the *via dolorosa*, and pictured, with fulness of detail, the central scene of this world's eventful history, carrying his hearers with him in an unusually marked degree, his voice quivered with emotion, and at times his feelings nearly stopped the flow of his narrative. Surely the slain of the Lord were many, if appearances are not a treacherous guide, and there was felt to be a large fulfilment of the prophetic words of the Lord himself, "I, if I be lifted up, will draw all men unto Me."

Mr. Sankey sang, "O Christ, what burdens bowed thy head!" with a tenderness and appreciation most befitting such a subject as the divine tragedy of the cross.

The afternoon and evening services were conducted by Rev. W. H. Aitken, of Liverpool. Mr. Aitken is well known to the London public, and to our readers generally, as a most successful preacher of the gospel. Mr. Moody said of him the other evening that there was no more successful evangelist in the kingdom; and if once a man hears Mr. Aitken preach, he will have no difficulty in believing that Mr. Moody was using no extravagant language.

We hardly know how to write of his addresses on Sunday afternoon and evening. Mr. Aitken seems to us, in a most wonderful degree, to unite in himself the peculiar characteristics both of Mr. Moody and Mr. Taylor. He has all the melting tenderness of the one, and all the logical argumentative power of the other, while, at the same time, he possesses the graphic, delineative skill of both. At the afternoon service he had a most heart-searching discourse, to the unsaved and the saved alike, from the words, "He that is not with Me is against Me. He that gathereth not with Me, scattereth." His words of warning to old—and cold—Christians, not to damp the ardour of a young convert's first love, were most significant, and most needful in such a time as this. In speaking to the unconverted, he stripped them bare of the plausible excuse of neutrality in the war that is being waged between God and the devil, and showed the utter untenability of such a position.

The proceedings of Sunday at Bow-road Hall were followed on Monday evening by a prayer-meeting of all denominations, which was very cheeringly attended; there were more than four thousand present, although neither Mr. Moody or Mr. Sankey were there. The rector of Stepney, Mr. Bardsley (who inaugurated the services with prayer), presided over the meeting, and the address was delivered by the Rev. John Kennedy of Stepney Meeting. It is much to be regretted that the harmony has been disturbed by a most untimely discussion of the question of "Baptismal Regeneration" in the East-end papers. Surely these brethren might have followed the example set them in the Agricultural Hall, where a well-known opponent of infidelity instantly declined a public and sneering challenge to debate on the ground of unfitness of time and place.

The services on Tuesday and Wednesday evenings showed how ready and willing the Lord is to hear and answer prayer. On both evenings Mr. Moody preached, and Mr. Sankey sang to audiences that stretched the capacity of the huge building to the utmost, and still left disappointed multitudes without. Mr. Moody's subject was, "The Son of Man is come to seek and to save that which was lost,"—a compendium of the whole Scripture from beginning to end in fifteen words of one syllable each. It is remarkable how many of the most glorious truths and passages of God's Word are also composed of the simplest words. Mr. Moody's usual facility of dramatic illustration was displayed on both evenings; to some extent to an unappreciative audience, many of whom annoyed the speaker and hearers by leaving during the addresses. On the second evening, the pressure of the crowd without broke the door down, and the inflow of the multitude stopped Mr. Moody's discourse. Accepting the inevitable, he coolly gave out the 10th hymn, which was sung while the incomers were quieted and placed. He then resumed his discourse; and at the close, as on the previous evening, many hundreds arose to be prayed for. All these were skilfully marked as lawful prey by the Lord's watching ones near them, and were engaged in conversation after prayer. The net result of the second evening was about 300, who remained when all but themselves were dismissed.

Bible-readings at the Haymarket.

We remember hearing Mr. Moody say, with legitimate satisfaction, at a meeting in Liverpool, that one of the strongest proofs, to his mind, of the divine character of this religious movement was the fact that, whenever and wherever a Bible-reading was announced there was sure to be a crowded house. It was very clear to his mind that the devil would never prompt thousands of people to meet for the study of the Word of God. Very good logic, we think.

Mr. Moody said this before he began his work in London, but he could tell the same tale here with equal truth. The noon prayer-meetings at the Haymarket have not been crowded, though very large, and the fact has naturally disturbed Mr. Moody, who, being a man of faith and prayer, would wish all his fellow Christians to be the same. But there has been no need for him to urge the people to attend the Bible readings in the afternoon. The tickets have been all taken up in an incredible short space of time, and if these meetings are to be continued long we shall not be surprised to see the announcement usually made in connection with meetings of a different sort:—"Seats booked a month in advance." The construction of the building is such that the whole of the interior can be taken in at a glance from the stage—platform we ought perhaps to say—and the vast sea of heads stretching from the floor to the topmost gallery which merges in the ceiling, really presents a wonderful sight. The interest of Thursday's afternoon meeting was heightened by the presence in one of the boxes of the Princess of Wales, accompanied by the Duchess of Sutherland and others. Her Royal Highness seemed to take deep and lively interest in the whole service, and remained to its close. Without making too much of the circumstance, we feel deeply thankful that "the mother of our kings to be," whe possesses such influence in some circles of society, and who, at all events, fills her exalted position with singular grace and

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outward propriety, has sufficient interest in the work of the evangelists to go and hear for herself. We pray God, who ruleth among the kings and and queens of the earth, to make her visit to the Bible-reading fraught with untold blessing to herself and to this nation.

On Tuesday and Wednesday Mr. Moody's subject was "The Holy Ghost." His addresses were a full exposition of the scriptural teaching concerning the person and work of the Spirit. He said the subject was one very much neglected, and, indeed, he went so far as to express an opinion that the gift of the Holy Ghost had been mislaid by the Church and well nigh lost sight of. He held the bestowal of this gift to be a distinct and subsequent thing to conversion. He showed how great and continuous was the need for the outpouring of the Spirit, and we are sure his earnest words of teaching and of exhortation will be laid to heart by many, if not all of the thousands of his auditors.

Thursday and Friday were set aside to the exposition of "Grace." His Thursday afternoon address, deliverd in the presence of his royal visitor, we have reproduced fully in other columns. It is brimful of the gospel. The second address on the same subject was, if possible, more attractive and powerful than that of the day before.

These afternoon meetings in the Haymarket are continued during this week, but all the tickets, we believe, were appropriated on Saturday last.

One of the most enthusiastic and altogether one of the best services Messrs. Moody and Sankey have had in London, was held in Mr. Spurgeon's Tabernacle on Friday morning last. The service, we believe, as originally contemplated, was to be specially for the benefit of the students of Mr. Spurgeon's College and the Baptist ministers at present in town for the April anniversaries. Happily the scope of the meeting was widened, and tickets were issued to Mr. Spurgeon's congregation at large and as many more of the public as the building would contain.

As surely as the Sabbath-day comes round, so surely is every pew and every aisle of the Tabernacle alive with human beings; it was therefore no novel sight, though a most cheering and impressive one, that met our gaze as we threaded our devious way to a seat at the foot of the platform stairs, just as the immense congregation called on each other to "Hold the fort," led by Mr. Sankey, who was seated on the platform at his invariable companion, the American organ. Mr. Spurgeon's ordinary congregation always sings with a will, but this special gathering seemed to put more heart and voice than usual into the opening hymn, and its martial strains rolled through the house with thrilling effect.

Mr. Sankey's first solo was, "Here am I, send me," and then Mr. Moody read part of John xv., commenting on the graduated scale of fruit, *more fruit*, and MUCH FRUIT. Mr. Sankey appropriately followed with his solo, "Nothing but leaves," which he invariably sings with very powerful emphasis and effect.

Mr. Moody's address on "Work," we have now heard several times, but we must honestly say that this last version of it was the most telling of them all. He moved his audience in a wonderful and unprecedented way, now to laughter and now to tears. The laughter at some of Mr. Moody's well-aimed shafts of ridicule, which he knows so well how to use, was, we thought, somewhat immoderate. Perhaps our good Baptist friends are of a more cheerful disposition than the bulk of their fellow-Christians; we know that Mr. Spurgeon is a strong believer in a man's whole nature being aroused by the truth—the laughing as well as the weeping part of it—and, no doubt, he is right. Mr. Moody's command of the emotions was equally marked when he told some of his best stories, illustrative of the power of sanctified love and sympathy as qualifications for "Work." Tears flowed freely in all parts of the building, from men and women alike. About the middle of the address, when Mr. Moody was dwelling on the passage, "*Prepared* unto every good work," he said, "I wonder how many of you would rise if I should ask every man and woman to do so who are *ready* to go and speak to some anxious soul—I wonder how many would rise and say, 'I am ready for one'?" He paused. "Some one behind me says, 'Try it.' Well, I am rather afraid." He paused again. "Well, suppose we do try it. How many of you are ready to go and talk to some soul?" The students and ministers on either side of the platform at once rose *en masse*, and their example was quickly followed by numbers throughout the congregation. A goodly number, however, were honest enough to keep their seats. "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." Equal to the occasion, Mr. Moody added, "Well, now you have risen, I want to tell you that the Lord is ready to send you. Nothing would wake up London quicker than to have the Christians going out and speaking to the people. The time is come when it should be done. We have been on the defensive too long." He clenched home these remarks by narrating the story of the man at the lamp-post at ten o'clock at night, to whom he spoke about his salvation, and therefore compassed his conversion.

In speaking on *continuous* effort, he thus complimented Mr. Spurgeon's flock:—"This church has been a witness in all the earth that there have been conversions here right along for twenty years In 1867 I came across the *Atlantic* specially with this object—to see this church, in which there were conversions all the while there was life, and where the Holy Ghost was at work. That is the kind of church we want."

Some words about *courage* and *sympathy* brought this memorable address to a close.

After Mr. Sankey had sung "The Armour-bearer," Mr. Moody, practical as ever, again came to the rails in front and said three thousand armour-bearers were wanted for the house-to-house visitation in the South of London; Mr. Dunn would remain and enrol them. What success Mr. Dunn met with we could not tell, having to hurry off to the noon-day meeting at the Haymarket.

Yet another portion of the London campaign was opened on Sunday last by the Rev. Wm. Taylor, of California, in the Victoria Theatre. This building, capable of seating an audience of 3000, is situated in the New Cut, Lambeth, one of the poorest and most densely populated districts of London. At the opening services, the characteristic element of the neighbourhood was fairly represented, the class of people then present being evidently unaccustomed to attend divine worship regularly, if at all. In spite of barely two days' notice, the building on Sunday afternoon was nearly two-thirds filled, and in the evening a slight increase of attendance was noticeable.

Punctually at three o'clock the Rev. Wm. Taylor took his seat on the platform, and at once opened the service by announcing the hymn, "Have you on the Lord believed?" which was sung almost entirely, as, indeed, were most of the hymns, by the choir alone, although leaflets had been distributed among the audience as they entered. After prayer had been offered, Luke xi. 1—13 was read, or we should say recited, by Mr. Taylor, for at both services last Sunday he repeated the lessons from memory.

"Sowing the Seed" was then sung as a solo by Mr. Comber, the audience listening to it, as they did to the whole service, with riveted attention.

Mr. Taylor, previous to commencing his address, remarked that as the audience might have their attention drawn from the subject in wondering who and what he was, he would satisfy their curiosity in two minutes. This he proceeded to do, afterwards striking the keynote of success in these meetings—expectation. They had taken the place for three months, and during that time he was sure they would receive great blessing, and urged upon Christians the necessity of earnest united pleading with God.

He then proceeded with his address, taking as his text the passage in Luke xi. 13, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him." Although words in the course of time changed their meaning and became obsolete, yet this illustration of parental love would always endure. Parental love was the infallible index selected by the Lord Jesus to show us the heart of God. This love made Him give his Son to redeem us. The same love led Him afterwards to send down his Holy Spirit to minister to us, according to our needs. The text doesn't tell how much God's love is above human love—words could not convey it. Before the Holy Spirit could be received, there was a condition to be observed—submission to God's will; other bars might hinder the working of the Holy Spirit, such as unrepaired injuries to another, or the non-forsaking of sin.

Mr. Taylor continued his address at some length, depicting clearly the simple plan of salvation, closing the meeting by a short prayer. Some remained to the after-meeting.

In the evening he preached from Prov. xxviii. 13, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. His address was an earnest appeal to sinners, showing by apt illustration that sin, though concealed for a time, must ultimately be confessed. The after-meeting was more largely attended than in the afternoon, and Mr. Taylor, in the course of his address, mentioned that already fruit had ripened from the seed-sowing of the afternoon.

The meetings will be continued every night at eight o'clock.

The sanction of the Board of Works has been obtained for the erection of a building in Waterloo-street, Camberwell-green, which is now being proceeded with, and is expected to be opened early in June.

Mr. Pearsall Smith reached Berlin after a long and unbroken journey from Brussels, on the morning of Tuesday, March 30. He was, during his whole stay, the guest of one of the royal chaplains, the Rev. Mr. Baur. Before noon, he was already in conference with friends, and in the evening met a select circle in Mr. Baur's houses.

The following morning, at ten o'clock, saw an assembly gathered together which, for Berlin, was of a strange and unusual character. Count Egloffstein, President of the German Branch of the Evangelical Alliance, had invited about a hundred guests, principally from ministerial circles, and from the upper classes of Berlin society, to meet Mr. Smith. Casting my eye over the assembly, I saw, among others, a former Minister of State, a prominent member of the Prussian Upper Chamber, the former Lieutenant-Governor of Alsace and Lorraine, and other eminent men. The families of these circles were richly represented in the ladies present.

Among the pastors present were three of the king's chaplains, and other men of mark and note. Such was the audience which Mr. Smith saw before him—an audience whose mother tongue was not his, and whose hearts, by God's help, he was to reach through an interpreter.

And here again God's hand was visible. A few days before, Dr. Baedeker, of Weston-super-Mare, arrived in this city, and was introduced into the circle which had the direction of the arrangements. He not only translated with the tongue, but with the heart. God had set at Mr. Smith's side, without any effort of his or of ours, a man of knowledge and a man of prayer—an immensely valuable gift.

For the first half of the service we were in London, seeing in spirit the teeming thousands flocking into the Agricultural Hall, listening to the religious conversation carried on in your omnibuses and railway-carriages, hearing your newsboys shouting, "Mr. Sankey's hymns!" or "Buy the report of Mr. Moody's meetings!" And we listened with wonder to the story of the proposed house-to-house visitation of every family in your four-millioned city. It was only when he had filled our minds with God's work on this gigantic scale in others that he led us into the region of his own and other Christians' expeience.

To the substance of Mr. Smith's message I need not allude. It must be as well known in England as his person or his method. He has *one* message, and his sticks to that—"*Child of God, look to Christ as the habit of thy soul, and thou shalt habitually conquer.*"

The result of this morning's meeting was, that whatever dogmatical scruples might continue to exist as to the wisdom or truth of certain statements in Mr. Smith's books, and even as to one or two expressions which, on that morning, fell from his lips, there was but one feeling, that the facts which, in those expressions, he had thrown into a dogmatic form, were real spiritual facts in his soul's history, and that for us it would be our wisdom to cling to these as a prize of untold wealth within our reach as well as of his. God's Spirit was in our midst, and every heart strove to appropriate the prayer he put up at the close. Possibly the faith of some was strong enough actually to appropriate it: "Lord, if any cling with one hand to thy cross, and with the other hand to the world, give them grace to let go the world, and cling with both hands to the cross alone!"

Can we not see that large asking and large expectation on our part honour God? They declare our sense of his greatness and goodness. They attest our confidence in the truth of his pledges. They magnify all his natural and moral attributes in the sight of men. They exalt the heritage of his people in the estimate of the world.

The Bombay Guardian.

SATURDAY, MAY 22, 1875.

AN OBJECTION ANSWERED.

THE Apostle Paul and his fellow-labourers were represented by some as acting on the principle: "Let us do evil that good may come." What was there in the course pursued by Paul that could have led to such a representation as this? The accusation was brought by Judaizing teachers, with reference to the action of Paul in offering the Gospel so freely to the Gentiles, and receiving them into the Church of Christ upon the same footing as Jews. These teachers affirmed that Paul had no right to ignore the distinction which God himself had made between Jews and Gentiles, and place the convert from heathenism side by side with the Jew who had been led to recognize the Messiah in Jesus. If we consider the extraordinary strength of the caste feeling in India, we may form an idea of the feeling that is natural to the descendant of Abraham, and of the difficulty that he would have in admitting to his own fulness of religious privileges one who had been brought up in idolatry. In his case the feeling was strengthened by the undeniable truth that unto his fathers had been committed the oracles of God. When Paul therefore boldly insisted that both Jew and Gentile were to be saved by simple faith in Jesus, and that both alike by virtue of this faith enjoyed the divine favour, and shared in all the privileges of the children of God, the ideas of these zealous Jews were terribly shocked. Paul seemed to them beside himself; if not deranged then he must be pursuing a Jesuitical course, doing evil is the vain hope that good may come of it; flattering the Gentiles by receiving them into the fulness of the Jews' own privileges; running in this matter without being sent. The Jewish converts who were zealous for the law could understand that a proselyte, one instructed in the law of Moses and who had been for some time observing its precepts, might participate in the salvation offered through Christ; but the difficulty was that persons who were in no sense proselytes, and altogether aliens from the commonwealth of Israel, were received by Paul and Paul's associates and followers. Even if such persons had been received into the church, there should be maintained a middle wall of partition between them and the Jewish converts, and they should be obliged to observe the Mosaic law. All his life long Paul had to fight this battle on behalf of Gentile believers. In the Epistle to the Romans, where he notices the charge of doing evil that good may come, he replies to this charge by several lines of argument.

1. Real submission to Christ cannot be brought about without the grace of God in the heart of the convert. It is God's work far more than it is man's. And not only is it by the power of God that these Gentiles become disciples of Christ, but even the Jew is dependent upon that power for the ability to call Jesus Lord. It is not of man that willeth or of man that runneth; He that caused the light to shine out of darkness, must shine in the hearts of men before they will see the glory of God in the face of Jesus Christ. The Apostle would have striven in vain to make Christians of the Gentiles, if the will of God had not preceded him in the matter.

2. This will of God to save the Gentiles was not in consequence of the rejection of Christ by the Jews; it had been his original purpose. Not a soul had accepted Christ, who had not been comprehended in God's purpose to save, from the very beginning.

3. Men are saved, not by works of righteousness which they have done. By the deeds of the law shall no flesh living be justified. The Jews have more light than the heathen; but light does not save; it only increases the responsibility of men; all have sinned and come short of the glory of God; men can only be saved through grace, and if through grace why not the heathen as well as the Jew? The great mistake of the Jew is that he makes a righteousness of his light; puts knowledge in the place of obedience; and finds it harder to submit to the righteousness of Christ as the ground of his acceptance than the very heathen do.

4. Judaism is not salvation; for there was but a small minority of the Jews that were really the children of God, in the days of Elijah and since. These were what Paul calls the election of grace. But if this were so, if Judaism did not of itself save men, it was evident that salvation must be by some other principle altogether. That principle was grace; the gift of God is eternal life; if a man might be a descendant of Abraham and yet be without this gift, then there is no reason why it should not be available for others. "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness?" Wherefore? Yes, why did they fail to obtain acceptance with God, a justifying righteousness? Was it because there was none provided for them, none available? Not so: but "because they sought it not by faith, but as it were by the works of the law." Rom. ix. 31, 32. And the Apostle goes on to show in the 10th chapter that the grace of God, the free gift, is available for all.

These two positions belong together; not all Jews are saved; Gentiles may be saved. Salvation by grace divides Jew from Jew and Gentile from Gentile as the one receives and the other does not. This mystery of the calling of the Gentiles was hid from the Jews, just as the true way of life was hid from the great body of them, during the Mosaic dispensation, though the prophets were not wanting with their testimony to it. Rom. xvi. 25, 26.

RELIGION AND MADNESS.

WE sometimes hear it urged as an argument against much religion that it makes people mad. Under the depth of religious conviction men's minds give way. Allowing that this is the case, the responsibility lies not at the door of religion, but in the preceding neglect of it; just as a man who has been living in darkness for years might get his sight much injured by coming into the sunlight. You build a house and invite a number of friends to meet you in it, and the floor gives way; it is not they who are to be blamed for it; the fault is in the ill-constructed house. Men live without God in the world, recognizing nothing higher than their own will, carefully excluding the greatest of all truths, those relating to God, to the judgment, to heaven and hell; afterwards when they unbar the door and let in these mighty truths, they are overwhelmed and the minds of some give way. We have heard of persons whose minds gave away when the announcement was made of a fortune that had been left them; some of the slaves that were emancipated in America, ten years ago, lost their senses. But we are quite sure that for one person who is crazed by religion, ten are saved by it from madness. True religion is the recognition of an almighty and loving Saviour, given to each believer; it is the heart's reception of help equal to all our need; the principle of faith banishes care and anxiety, and gives the mind that happy equilibrium which follows the assurance that privilege is equal to responsibility, help equal to duty. Under the influence of this blessed principle, thousands are kept in peace under besetments that would otherwise completely unsettle their minds. And the reason why some suffer who are awakened to the importance of eternal things, is—apart from the reason we have stated,—this: They only receive half of what God offers to them; they receive light as to their responsibility, but they do not receive the help offered them in Christ. They look to their own hearts instead of looking to Christ They look to the law and not to the Gospel. They stay in the 7th of Romans instead of going on into the 8th. "Come unto me," says Christ, "all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." But is it the fact that many go mad because of religion? Here is what the *Lancet* says on the subject:

"Religious delusions are common enough in the insane; but that probably arises from that region of thought and feeling presenting the most unobstructed field for excessive action. It is in periods of 'revivals,' when religious emotion is stirred in disproportionate degree, that the danger of such results is greatest; and this aspect of a movement so extensive as that now commenced in London comes fairly within the range of the physician's consideration. Judging, however, from personal observation, we should say that no movement of its extent could well present less danger of excessive or perverted emotional effects than that of Messrs. Moody and Sankey. The testimony of most unprejudiced observers is to the same effect. The services are singularly free from the more objectionable elements of 'revival' meetings. Sympathetic but not overwrought music, and shrewd, rough aptness, sometimes humour, of the sermon are the characteristics which mark the services from most ordinary preaching of the same theological school; and there is nothing to point to artificial stimulation of the emotions, more than necessarily attends extempore worship and earnest preaching in a large concourse."

In many cases of 'religious madness' so called, it is evident that there was a tendency to mental derangement, a morbid action of the mind that would be sure to develope into insanity whenever any subject powerfully arresting the mind should present itself; in their case that subject happened to be religion.

As a matter of fact, in those asylums where lunatics have been most sucessfully treated, nothing has had so powerful an influence for good, as religion, that is, the Gospel of the grace of God.

After all, is there any more appalling lu

nacy than that which hinders mankind generally from receiving the revelation of God's love in the Gospel, and causes them to live as though this fugitive earth-life were all? We are familiar with the story of the court fool whose wand of office was to be given to the one that excelled him in folly, and was given by him to his dying master crossing the threshold of an unending future without having ascertained whither he was going; but how few there are that make the application of this instructive story to themselves!

PAUL, THE CHRISTIAN'S PATTERN.

XI.

In the 13th Chapter of 1st Corinthians Paul gives us a beautiful description of Christian love, the grace which should pre-eminently distinguish every follower of Christ. As we look at the features successively delineated, we recognize the very features of Christ: "Love suffereth long and is kind; envieth not; vaunteth not itself; is not easily provoked; is not puffed up; doth not behave itself unseemly; seeketh not its own; thinketh no evil; rejoiceth not in iniquity, but in the truth; beareth all, believeth all, hopeth all, endureth all things." And not only do we recognize the features of the Master, but those of the disciple, Paul. "The disciple shall be as his master." We speak of John as a loving disciple, but we have no reason to believe that Paul was less so. We see from Paul's description and from Paul's life that love is a many-sided thing, not all compact of gentleness and softness; it has a strong and sinewy right arm for the defence of the oppressed, and a powerful voice for the rebuke of the domineering. If Paul had been influenced by a regard for ease, he would not have stood forth so boldly on behalf of the Gentiles; would not have brought upon himself the wrath of the judaizing teachers; he would easily have persuaded himself that Christian charity required of him to recognize the ministry of the judaizing teachers, and come to some agreement with them as to a period of Mosaical probation for the converts. The course he actually pursued brought upon him wrath and contempt, and misrepresentation. But there was something at stake of far more value than his own ease; he would not barter away a shoe's latchet of the privileges conferred by the Gospel on the Gentiles. "Though an angel from heaven preach any other gospel than this of ours," he said to the Galatians, "let him be accursed." Many were ready to exclaim, How very uncharitable! but it was God's own love shed abroad in the heart that moved him thus to speak

The love of Paul rejoiced in the truth, not in iniquity; so in his first epistle to the Corinthians, he speaks in the most emphatic manner of certain evils that had crept in among them, in connection with the erroneous teaching of some that had visited Corinth after his departure. After he had despatched this letter he became very anxious to know what effect it had produced. He knew his enemies might take advantage of it to persuade the Corinthians that he was harsh and unkind; their pride might take offence; they might reject the reprimand and throw themselves into the arms of the high-church party. We see in the beginning of his second epistle, how great his anxiety had been. He says: "When I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord, I had no rest in my spirit because I found not Titus my brother; but taking my leave of them I went thence into Macedonia." Why was he so desirous of seeing Titus? It was to learn from him how the Corinthians had taken his letter. See 2 Cor. vii. 6, 7. His joy overflowed when he found that they had received his letter in the spirit that dictated it. He says: "Out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly to you." How great and pure and Christlike was his love for these converts, when such profound anguish was awakened in him by the unfavourable report he had received concerning them.

Another example of this loving solicitude appears in his first letter to the Thessalonians. He had left the place precipitately; the converts were only a few weeks old; persecution was raging; he did not like to be alone in Athens; still he perfers this to the suspense regarding the Thessalonians; so he sends Timothy to see how it is with them, and encourage them to persevere. And oh, how delighted he was when Timothy came back with good accounts of their steadfastness. "For now we live, if ye stand fast in the Lord." To strike him in the affections of the Christians, was to strike him in the most vital part. You might scourge him with thongs, put him in a dark damp dungeon, his feet in the stocks, and he would burst out in songs of praise; you might stone him till he seemed dead, yet as soon as life returned he would arise and hasten to the next town to beseech men to be reconciled to God. Look at the long lists of salutations in some of his epistles, Romans for instance; see the affectionate terms in which he mentions every body, high or low. How grateful he is for any kindness that anybody ever showed him; he never forgets it. Read the letter to Philemon; see what a love he had for that slave Onesimus, and how admirably he pleads for him. What a blessing to have such a friend, such an advocate! If the Lord Jesus teaches his followers to love so well and plead so well, what must his own love and advocacy be. The Philippians sent Epaphroditus all the way to Rome to minister to him and tell him of their love; Epaphroditus took ill and was nigh unto death; thinking of the distress into which his death would throw the Philippians, Paul was most anxious for his recovery. "God had mercy on him, and on me also, lest I should have sorrow upon sorrow." Phil. ii. 27. What a strain of affection runs through the epistles to Timothy; a noble, Pauline conception of love it is, however, seeking to inspire him with manly fortitude. He could not desire anything better for his son Timothy than that he should run the same gauntlet of stripes, mockings, imprisonment, watching and fasting that he himself had run. For incidental proofs of Paul's love to men, see the case of Eutychus, the address to the elders of Ephesus, and Acts xxi. 13. When on the voyage to Rome, he earnestly asked God to save the lives of all on board, 276 in number; he seems to have sought this with fasting and prayer; and God gave him the lives of all.

Epitome of News.

Saturday, May 15.

—Three officers have lately died of sunstroke at Secunderabad. The *Times of India* thinks that many neglect to protect their head and spine sufficiently.

—*Deccan Herald:* "Colonel Evezard has with his usual energy adopted the most stringent sanitary measures in the cantonment to prevent cholera from entering it. It is now in the city and Bamboorda with the neighbouring villages."

—Some soldiers of the Royal Artillery, Barrackpore, were drinking toddy in a village, Sunday afternoon. A row with the villagers ensued and one of the soldiers was killed.

Monday, May 17.

—*Poona Observer:* "Mr. Janardhun Succaram Gadgil, a Vakeel of the High Court, who had some years ago joined the Re-marriage Society, all the members of which society are considered as excommunicated by the Brahmins,—took the usual "Prayascheet" on Tuesday last, at the village of Wyee, by bathing himself in the river and shaving his moustaches and performing other religious ceremonies according to the rites of the Shastras, and has been readmitted into the Brahmin caste."

—*Bombay Gazette;* Allahabad: "A disastrous fire has been raging in the wealthiest portion of the city of Peshawur since the afternoon of the 13th instant owing to a large quantity of woodwork about the buildings. With high winds and scarcity of water it has spread with wonderful rapidity; both civil and military authorities are working energetically and the native troops from the cantonments are employed day and night, the Sappers in blowing up buildings and the sepoys in removing *débris* to prevent its spread. The natives of the city are apathetic, and render little or no assistance. The origin of the fire is accidental. A quarter of the city has already been consumed."

Tuesday, May 18.

—*Bombay Gazette;* Allahabad: "The fire at Peshawur has been extinguished, on the subsidence of the winds, mainly by the exertions of the British troops with their fire-engines. It raged sixty hours. Immense loss of property and a few casualties. Fifteen thousand people are burnt out. Pecuniary assistance is wanted. The troops behaved most admirably."

—Sir Douglas Forsyth has left Calcutta for Rangoon.

—*Spectator:* "It is pitiful and impressive to watch our National Church in the agony of a terrible doubt whether or not it may not be desirable for her just at present to make a few alterations in the purely ceremonial directions of her services. To note the vast pressure brought into play to bring about such a change, and then observe the travail of soul which oppresses the Church, in the endeavour to make it,—to watch the labouring of the masts, the creaking of the timbers, the apparent shuddering of every particle of the vessel in preparation for a great impulse, and yet to find everything left as before, nothing moved by any appreciable distance from its old bearings, while with a great sigh everything falls back again into its old tranquillity,—this is really a sight which more than anything impresses one with the vast inertia of the Church's constitution. It reminds one of the preparations for launching the 'Great Eastern.' Day after day the huge hydraulic presses applied all their force; day after day crowds assembled to see the mighty vessel descend into the water; but day after day the result was reported as *nil*, or at most as the gain of half an inch of movement. After long and deep deliberation of the Clergy of the Church in both Provinces, the general upshot of the discussion is—'Compromise impossible; it is dangerous to touch anything; we must let things be at all events, peril or no peril, till the highest Court of Appeal decides on the two most vexed questions of all,—the precise drift of the Ornaments' Rubrics, and the already decided, but not the less, as it is thought, unsettled question of the Eastward posi-

tion of the celebrant. We must limit our suggestions of change to matters on which there is little or no danger that the new Act would be applied,—to recommendations as to the sponsors for children, and as to a Burial Service which may be read when the Burial Service of the Church cannot be used.' Such is the attitude of the various clerical authorities of our Church after grave deliberation."

—*Englishman :* "We commence, and shall complete on an early date, an analysis of the plot of the *Cha kar Durpan*, or "Mirror of Tea-planting," a drama, of a most injurious character, lately published in Bengali with the evident object of creating an ill-feeling against the tea-planting interest and the Government in the minds of ignorant natives. The author, in his preface, disclaims all intention of pointing to particular individuals in his work, or of being actuated by any other object than that of amusing his readers. He probably does not point to particular individuals, for whether or not there exist tea-planters of the character with which the writer invests the *Mr. Maclean* of this play, there has certainly never existed one who speaks in the language ascribed to him. He adopts the more comprehensive and less honest, but perhaps not less dangerous, course of vilifying a whole class by putting forward a fiction of his own malicious and prurient imagination as its type. Encouraged probably by the immunity with which the notorious *Nil Durpan* has been lately represented on the public stage in this city, he has forgotten the lesson of Mr. Long's prosecution."

—*Bombay Gasette ;* Aden : Last night a sepoy of the Grenadiers shot Shaik Ibrahim subedar, one sepoy, one native artilleryman and himself. The cause of this tragedy is attributed to jealousy.

—*Times of India :* "The aeronautic catastrophe in France is likely to give a check to balloonatics for some time to come. The two unfortunate victims who lost their lives through their determination to experience the effects of mounting into the region of irrespirable air, might however have attained their end and avoided death if they had been content to rise gradually instead of throwing out quantities of ballast at once and mounting towards heaven at an appalling bound which took them nearly nine miles from the earth. The fact has been established that the respiration of oxygen in extreme altitudes will prolong life, but it is clear that the inhalation must begin below the line of dangerous rarefication, for once that is past, paralysis, followed by insensibility, supervenes with terrible suddenness, and no effort to get at the oxygen bags can be made."

—*Lucknow Witness ;* Calcutta : "Calcutta vice is more shameless than that of any other Indian city. In St John's day we read that Pergamos was the place which was, in a peculiar sense, "Satan's seat." In our day I think Calcutta may safely lay claim to this distinction. It is a very wicked city, much more so than most of its quiet Christian residents ever suspect. The worst streets in Lucknow are respectable in comparison with some of ours. The late special correspondent of the *Times* expressed his extreme surprise at what he saw when driving through one or two of our streets. He had travelled extensively in Europe, but affirmed that he had never seen or heard of such shamelessness as met his eyes here. This vice is not the offspring of heathenism, but is imported from Christian Europe. It wears the Christian garb, and thus unspeakably degrades the Christian name."

—The *Indian Statesman* (Baroda, 15th) is responsible for the following : "Two soldiers, one of the R. A. and the other of the 2-7th Fusiliers, died on 9th and 11th of cholera ; and received a *dog's burial* on the morning of 10th and 12th, both having been removed to the grave yard in a *commissary cart* (according to orders), not one European attending their obsequies.

"The punishment for killing women here is not very severe ; the bandsman of H. M.'s 22nd N. I., who killed his wife some months ago while he was in a state of intoxication, was sentenced by a court-martial to two months' imprisonment. I made inquiry of some sepoys why this man got off with such a light punishment ? They replied "Oh ! he is the best clarionet-player in the band."

—A dreadful tragedy has been enacted at Pertabgurh. A woman having quarrelled with her husband, left his house, taking with her two children, a boy about 6 years old and a little girl only 3 years of age. She went straight to a deep well, and, taking the children in her arms, jumped down with them into the water. Before aid could be brought, all three were dead.

—*Lucknow Witness* : "Christian people all over the world will rejoice at the appointment by President Grant of the Hon. Horace Maynard as United States Minister to Turkey. Mr. Maynard is an influential and worthy layman of the Presbyterian Church and one of the Vice-Presidents of the American Bible Society. Just now when the Turkish Government seems inclined to embarrass the circulation of the Scriptures and prove false to its pledges in regard to religious toleration, the presence at Constantinople of a Protestant statesman of ability and experience will be of great service to the cause."

—*Bengal Christian Herald :* "As to the influence exerted by the Brahmos on the vast Hindu community, its amount may be stated by the monosyllable—nil. The Brahmos exert no influence, beneficial or other, on their Hindu countrymen,—the vast Hindu community simply ignoring them as too insignificant to deserve notice. The orthodox Hindus look upon them as a band of conceited young men whose heads have been completely turned by a smattering of western learning, and in whom has been illustrated the well-known saying, "a little learning is a dangerous thing." Hence they regard them as below criticism and beneath contempt. They laugh at their vagaries, and wonder what some Europeans should find in them to bestow upon them so much notice. And what are the achievements of these men in the way of social reform ? We are bound to admit that they have effected some reform among themselves, the sum total of which reform is the education of some of their women, and the re-marriage of some of their widows. And for such small mercies, such homœopathic doses of reform, we are told not only to rest and be thankful, but loudly to applaud those men who have brought about those infinitesimal reforms. That the Brahma Somaj will in future exert any appreciable influence on the destinies of the country, we can hardly hope. There is no vitality in the Somaj. All the energy is confined to the tongue ; none is found in the muscles or the brain. Eddless talk, little action, is the characteristic of the Somaj."

—*Friend of India :* "A strange case of 'wounding religious feelings' has occurred at Trichinopoly. Three native Christians have been charged before the local magistrate with having placed a cross in a public place resorted to by Hindoos, with the deliberate intention of annoying them. The defendants pleaded that the site on which the cross was erected belonged exclusively to themselves, and that the cross had been put up by one of their priests on the occasion of the pastoral visit to the village of the Bishop of Pondicherry. The Deputy Magistrate, however, was of opinion that the evidence for the prosecution showed that the act complained of was contrary to mamool ; that the locality on which the cross was erected was a Government building site, and that a deliberate intention to wound religious feelings was inferable from the fact of the cross having been placed where it was. Each of the defendants was found guilty of the charge, and find 50 rupees, or four months' rigorous imprisonment. The decision is now being appealed."

—From the *Khasim-ul-Akhbar :* "We are a Mahomedan paper, and we naturally consider Lord Hobart's character from a Mahomedan point of view. From this point, we say, with no fear of contradiction, that the impression created on the minds of the Mahomedans, not alone of the Madras Province, but of the whole of India, by his fearless and generous advocacy of their interests, has gone very far to root out that soreness of feeling induced by a conviction that justice for Mahomedans was not to be had, which was unhappily gaining ground : and if the loyalty and gratitude of the Mahomedans of India to the Government has been indefinitely strengthened, it is greatly owing to the deceased nobleman, whose sad death all true followers of the Prophet must deeply lament to the end of their lives."

Wednesday, May 19.

—*Bombay Gazette* ; Baroda : "Mulharrao does not seem to look upon his wives as unmixed blessings, for the other day, when the Ranees Luxmeebaee and Mahalsabaee appeared suddenly before him in Madras, he gave them anything but a hearty welcome. On the contrary there was a 'scene,' and it was some time before His Highness consented to submit to this new visitation of the gods. He appears to have objected to his wives coming to him, because he did not wish to be made to believe by their presence that he is for the time being a fixture in Madras. In fact, he wished to go somewhere *to* his family ; and the coming of his family to him was a disappointment for which he was quite unprepared."

—Same ; Allahabad : "Archdeacon Baly, on his way to Raneekhet, fell from his horse, dislocating his shoulder. Progressing favourably."

"The bazaar at Murree was burnt down last night in five hours, with immense loss of property. There are rumours of a conflagration in the city of Rawul Pindee."

—A private in the 11th Hussars, named J. Davis, shot himself on the night of the 13th at Kussowlee. It seems he had received painful news from home to the effect that his mother had been sold up for debt. It is supposed this preyed on his mind and led to the commission of the sad act.

Thursday, May 20.

—*Advance*, March 25th : "Last Sunday, as we learn by ocean telegram again, Messrs. Moody and Sankey conducted three meetings in London, morning, afternoon and evening, the audiences numbering 16,000, 14,000 and 19,000. Never before were similar meetings so widely and instantaneously reported. In addition to the daily accounts in the journals of Great Britain, are the daily notices throughout this country, and the fuller reports in nearly all the religious weeklies of every denomination. Is there not springing up a grand consensus of prayer, the world over, for the manifestation of the Spirit's gracious power ? Whether matter contains in itself the 'promise and potency' of all this, the materialists will have to decide for themselves. Christians, as we hear these tidings from across the sea, let us remember the word of the Lord Jesus, how he said, "Ask and ye shall receive."

"Hardly anything has been more remarkable in connection with the astonishing career of these two American evangelists in Great Britain, than what now appears to have been the practical sagacity which has guided them in their course, from city to city. Thus far they seem to have gone to just the right places at just the right time. To have laid siege to London, at the outset, would doubtless have proved, comparatively, a futile and fruitless endeavour. They have been no more ready to go, when called, than careful not to go, unbidden of the Lord. Nothing is more characteristic of such servants of the Lord as Mr. Moody, than the spirit of absolute *obedience*—believing, trusting, observing, staying, going, doing, speaking, as God has spoken, as his providence leads, and his Spirit prompts and guides. To begin with, Mr. Moody is a person of extraordinary natural endowment ; to end with, both he and his worthy associate possess those gifts of grace which enable them to keep close in line with God's own wisdom and forces. Hence the result."

—Archbishop, now Cardinal, Manning having asserted that prior to the Council of 1870, "the infallibility of the Pope was a Doctrine of the Divine Faith," Mr. Gladstone, in his latest pamphlet, "Vaticanism," shows "by many infallible proofs" that the Cardinal has made a cardinal mistake. This he does, in part, by bringing forward a Declaration published in 1757 by the Irish Roman Catholic Committee, in which it is expressly declared that the dogma referred to "is not an article of the Catholic faith, neither are we thereby obliged to believe or profess that the Pope is infallible." And this declaration was signed by two hundred and forty-one priests, including all the vicars Apostolic ; by *all* the clergy and laity in England of any note ; and in 1789, at a general meeting of the English Catholics in London, it was subscribed by every person present. "Thus we have on the part of the entire body of which Archbishop Manning is now the head, a direct, literal, and unconditional rejection of the cardinal tenet which he tells us has always been believed by his church, and was an article of divine faith before as well as after 1870." Moreover, what is remarkable, this very protestation was deposited in the Britsh Museum, by order of the Anglo-Roman body, "that it may be preserved there as a lasting memorial of their political and moral integrity." If there is a Jesuit controversialist with logical adroitness enough to bridge over the difference between that and this, then and now, he ought to be sent straight up to the head of his class,

—Mr. Thomas Stone, Chairman of Messrs. Moody and Sankey's committee, writes as follows to the London papers :—The committee who arrange the meetings of Messrs. Moody and Sankey desire to answer the question whether Moody and San-

key make money out of the movement now going on and for what purposes the money asked for by advertisement is wanted. Will you allow me, through your columns, to answer these inquiries? When Mr. Moody addressed the clergy and ministers at Freemasons' Hall he stated that he and Mr. Sankey would not receive any money from the London Committee; he also stated that the royalty upon the sale of Hymn and Tune Books would, from the 1st January, 1875, be paid to a trustee (a London merchant, whom he named), to be devoted to Christian work when they shall have returned to America. Mr. Moody and Mr. Sankey have since confirmed these statements and refuse to receive, and do not receive, any money from either source. What then is the money wanted for by the committee? Before me I have an estimate, dated 23rd April, made by our honorary architect, Mr. W. A. Boulnois, giving the probable cost of rent of the Agricultural and Moorgate-street Halls, the Opera House and Victoria Theatre, and the erection of large temporary halls at Bow and Camberwell, together with gas, wages, printing, advertising, and the purchase of 22,000 chairs, making a total of £26,018; this, he adds, is below the amount required to pay all to 10th July next. The expenses may reach £30,000, and, as the sum received by our treasurer, Mr. James E. Mathieson, 77, Lombard-street, is under £16,000, may I venture to ask all who are interested in this great work to help by sending donations? We have no collecting boxes, and the admission to every service, with our without ticket, is absolutely free of charge.

—*Overland Mail*, April 30th: The deposition of the Gaekwar is considered generally by the daily press as a step which the Government of India should have taken earlier. The delay and public inquiry are set down as blunders.

A determined opposition is made by Irish members to the Peace Preservation (Ireland) Bill, but it is making progress in Committee.

Amongst the deaths recorded this week are:—General the Earl of Carnwath; Lieut.-Gen. M. Smith, C. B.; Major-Gen. J. C. Brooke, C. B.; Col. R. S. Tickell, Bengal Retired; Lieut.-Col. Lodder, late 47th Regt.; Capt. T. S. Clay, late Bombay Fusiliers; Rev. E. Mooyaart, late Archdeacon of Colombo; M. C. K. Dove, late Postmaster of Bengal; Mr. H. W. Pickersgill, R. A.; Mr. J. Ransome; and Mr. Winwood Reade.

The 174th annual meeting of the Society for the Propagation of the Gospel in Foreign Parts was held in Willis's Rooms on April 28, the Archbishop of Canterbury presiding. The report stated that the offerings entrusted to the society had reached the sum of 134,826*l.*, the largest amount ever received in one year. The society had provided wholly or in part for the support of 503 ordained missionaries, among whom were forty-two native clergy in India. There were also about 823 catechists and lay teachers, mostly natives, in heathen countries, and about 141 students in colleges abroad.

The annual report of the Baptist Union stated that the increase to the membership had been 10,582—a larger number than for ten years past. The new churches originated were twenty-five, while thirty-eight chapels were built at a cost of 64,185*l.*, and 124 enlarged and improved at a cost of 49,863*l.*, making a total of 114,048*l.* Debts on 298 had been diminished, and on forty-three liquidated, amounting to 54,712*l.* If to these figures were added the sums of 14,350*l.* contributed for home missions, 60,000*l.* for foreign missions, and 15,987*l.* for colleges, a total was reached of 259,097*l.* raised by the Baptist denomination in the Redeemer's cause, without reckoning what was required for the support of pastors, the maintenance of Sunday schools, &c.

On May 15 the British India Steam Navigation Company, under separate contracts entered into with the French and Portuguese Governments and with the Government of India, will commence a regular monthly service of steamers from London, *viâ* Lisbon and Algiers, to ports of the Red Sea, Aden, Kurrachee, and the Persian Gulf.

Deccan Herald: "A company of H. M.'s 17th Regiment N. I., consisting of 85 men under the command of Colonel Thrope, left this station on Monday evening to quell a disturbance that had taken place between the Koonbees and Mar-warees at Khergaum. There has been serious rioting, fighting and destruction of property there, and a strong body of police sepoys, sent for the purpose, were unable to disperse the rioters; so the soldiers were sent for to bring the rioters to their senses."

—*Indian Mirror*: "The Manager of the Mission Fund having received strict injunctions from the Brahmo Missionary Conference to enforce economy in the diet of our missionaries, they are now-a-days provided with two meals daily, each costing three pice per head."

—The *Calcutta Statesman* regrets to learn from a private letter from Gowhatty, Assam, that Miss Lamb, the daughter of Colonel Lamb, of that station, died of hydrophobia. We are told that on the 2nd instant the deceased young lady, with her sister, was out for a walk, when they were attacked by a mad dog and severely bitten. The younger of the two died on the 4th instant. Every hope is entertained of the recovery of the elder sister, who was bitten after her younger sister. It is said that Gowhatty is infested with mad dogs, and steps have been taken to destroy them.

—Home paper: "The second great picture sale of the season—that of Mr. Mandell's Manley Hall collection—took place on the 23rd and 24th of April. The total proceeds of the sale were £97,932 2s. 6d. The picture which fetched the highest price was Turner's "Grand Canal, Venice," which was knocked down for £7,350. For this picture the painter received 300 guineas, and it was sold by auction in 1860 for 2,400 guineas. Many other pictures sold at very high prices compared with those formerly paid for them. A picture by Sir Edwin Landseer, "The Deer' Family," which was sold in 1852 for 650 guineas, on Saturday fetched £3,045. Mr. Roberts's "Church of the Holy Nativity, Bethlehem," sold in 1853 for £483, realized over £1,417; and another picture by the same artist, the "Interior of the Cathedral at Seville," sold in 1853 for £315, was now knocked down for £1,890. A picture painted by Frith in 1868, "Before Dinner at Boswell's Lodgings in Bond-street, 1769," sold for £4,567 10s., which is said to be the highest price ever given for a work in the artist's lifetime. Mr. Millais's "Jephtha" and "Chill October" sold for £3,800 and £3,100 respectivcly.

Friday, May 21.

—Deaths last week, 402, being 74 above the mean.

—*Bombay Gazette*: "Mr. Keene, an Engineer on the Indus Valley Railway, has been attacked and dreadfully wounded by his bearer. He received five bad sword cuts. The bearer is still at large. Mr. Keene is doing well. This attempt on his life took place at Sehwan. Mr. Keene was in bed asleep.

—The *Bokhara*, with English Mails, left Aden for Bombay on the 19th, at 7 P. M.,

—The Sultan of Zanzibar left Aden for England on the 17th.

—The sum of Rs. 6,669 has been subscribed in aid of the O' Brien family.

—The Patriarch of the Syrian Church and the Bishop of Jerusalem arrived by the mail steamer from England on Wednesday, and are guests of Mr. Edward A. Sassoon.

—Mr. William Crookes, F.R.S., appears to have made a really great discovery. He has discovered that light may be made to work machinery. It is true that at present the machinery is of the tiniest and most fragile description; but there it is, and light—even without heat—will set it working. One of the simplest of the experiments is very easily described. Construct a vane of two short crossed straws, and at each of the four extremities place a disc with one side blackened. Mount this disc on a pivot in a glass vessel from which air has been exhausted and expose it to light, and it will at once begin to turn, with more or less rapidity according to the intensity of the light, until in full sunshine the pace becomes so great that the arms of the vane are hardly visible. No explanation has yet been given of this extraordinary fact.

Selections.

THE CALL TO SELF-EXAMINATION.

ALL SEEKERS FINDERS.

The last class I want to speak to for a few minutes are those that have no God, no hope, no Christ, no peace, no joy. I want to tell you to-night how you can be saved if you will. If you really want to pass from death to life, if you want to become an heir of eternal life, if you want to become a child of God, make up your mind this night that you will seek the Kingdom of God; I tell you upon the authority of this Word that if you seek the Kingdom of God you will find it. No man ever sought Christ with a heart to find Him who did not find Him. Now stop a moment; for if there is any time in a man's life when he wants to think, it is on an occasion like this. Now, friends, you that are not Christians just ask yourselves where you are. Ask, "where am I?" Here you are, surrounded by a praying circle. Young man, right by your side it may be, is your father, and at this very minute he is lifting his prayers to God for you. I have received numbers of letters from mothers, stating that their young men would be here to-night and they are praying for you. Young man, will you not yield to that praying mother? Will you not go home to-night and make her heart glad by telling her that you have given yourself to Jesus, that her God is your God? While the minisister is offering salvation, there are men praying for your salvatton. Just lay hold on eternal life. Make up your mind that you will not go away until the great question is settled. I never knew a man make up his mind to have the question settled, but it was settled soon. This last year there has been a solemn feeling stealing over me. I am what they call in the middle of life, in the prime of life. I look upon life as a man going up a hill and then down again I have got to the top of the hill, if I should live the full term of life—three-score years and ten, and am just on the other side. I am speaking to many here who are also on the top of the hill, and I ask you, if you are not Christians, just to pause a few minutes, and ask yourselves where you are. Let us look back on the hill that we have been climbing. What do you see? Yonder a gravestone: it marks the grave of a praying mother. Did you not promise her when she was dying that you would meet her in heaven? Am I not speaking to some here to-night who made that solemn promise? Young man, have you kept it? Look a little further up the hill. There is a gravestone that marks the grave of a little child,—it may have been a little lovely girl—perhaps her name was Mary; or it may have been a boy, Charlie, and when that child was taken from you, did you not promise God, and did not you promise the child, that you would meet it in heaven? Is the promise kept? Think! Are you still fighting against God? are you still hardening your hearts? I would to God that you would to-night settle this question. Now, look down the hill. What do you see? Yonder there is a grave: we cannot tell how many days, or years, or weeks it is away; we are hastening towards that grave. It may be the coffin is already made that this body shall be laid in; it may be that the shroud is already waiting. My friend, is it not the height of madness to put off salvation so long? Undoubtedly I am speaking to some who will be in eternity a week from now. In a large audience like this, during the next week death will surely come and snatch some away; it may be the speaker, or it may be some one who is listening. Why put off the question another day? Why say to the Lord Jesus, again to-night, "Go thy way this time, and when I have a more convenient season I will call for Thee?" Why not let Him come in to-night? Why not open your heart, and say, "King of Glory, come in?" He will receive you.

THREE STEPS TO PERDITION.

You know there are three steps to the lost world: let me give you their names. The first is Neglect, All a man has to do is to neglect salvation, and that will take him to the lost world. Some people say, "What have I done?" Why, if you merely neglect salvation you will be lost. I am on a swift river and lying in the bottom of my little boat; all I have to do is to fold my arms, and the current will carry me out to sea. So all that a man has to do is to fold his arms in the current of life, and he will drift on and be lost. The second step is Refusal. There are many who have got on the first step, neglect. If I met you at the door and pressed this question on you, you would say, "Not to-night, Mr. Moody, not to-night." But there are others of you who, if I said, "I want you to press into the Kingdom of God," would politely refuse:—"I will not become a Christian to-night; I know I ought, but I won't to-night." Then the last step is to despise it. Some of you have already got on the lower round of the ladder. You despise Christ. I see some of you looking at me with scorn and contempt. You hate Christ, you hate Christianity; you hate the best people on earth and the best friends you have got; and if I were to offer you the Bible you would tear it up and put your foot upon it. Oh, despisers! you will soon be in another world. Make haste and repent and turn to God. Now, on which step are you, my friend—neglecting, or refusing, or despising? Bear in mind that a great many are taken off from the first step: they die in neglect. And a great many are taken away refusing. And a great manyare on the last step, despising salvation. I wish I could settle this question for you. I wish I could bleed for you. Won't you come? Everything that is pure and holy and lovely is beckoning us to a world of love and peace; everything that is polluted and vile and hellish and carnal is beckoning us down. I set before you life and death; which will you choose? When Pilate had Christ on his hands he said, "What shall I do with Him?" and the multitude cried out, "Away with Him! crucify Him!" Young man, is that your language to-night? Do you say, "Away with this Gospel! Away with Christianity! Away

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with your prayers, your sermons, your Gospel sounds! I do not want Christ"? Or will you be wise and say, "Lord Jesus, I want Thee. I need Thee, I will have Thee!" May God bring you to that decision!

THE CHILD ANGEL.

I will tell you an anecdote now, because the man of whom the story is told may r pre en many in this audience to-night. A few yesrs ago I was attending a Sabbath-school convention in a littie town, where a man to whom I was a stranger took me into his house. It was a warm day and the curtains were down, so that the room was dark. His wife was in bed, and he excused himself because he had some matters to attend to. I was left alone. It was so dark that I could not read, and I walked up and down the room till I felt lonely. Presently he came in, and I said, "Have you no children?" I am very fond of children, and I thought if he had any I could play with them. He said no; he had one, but God had taken her from him; she was in heaven, and he said he was glad of it. I said, "Glad that your only child is dead?" "Yes," he said. "How is that?" I asked. "Was she deformed, or was anything wrong with her?" "No," said he, "she was as perfect as could be;" and he got up and brought me one of those old-fashioned daguerreotypes—a portrait of a beautiful girl, with golden curls falling down her neck, more like an angel than a child. I asked how old she was. "Seven." "What do you mean by saying you are glad she is in heaven?" "Well," said he, "I worshipped that child, that child was in all my plans, I was making money for my child, and every Sunday I spent hours with her; she was the idol of my heart, but I did not know it. One day I found my child sick. I did not think it was dangerous, but in a few days she died, and I accused God of being unjust in sparing the families of others and taking away my child, and I refused to be reconciled. I would have torn God from His throne if I could. For three days and nights I neither ate, nor drank, nor slept. I was almost mad. On the third day I buried her, and when I came home, as I walked up and down the room, I thought I heard the voice of my little one; but then I thought, 'No, that voice is hushed for ever.' Then I thought I heard her little feet coming towards me, but then I said, 'No, I shall never hear those little feet again.' At last I threw myself on my bed, and began to weep. Nature gave way, and I fell asleep. I had a dream. I suppose it was a dream; but it has always seemed to me more like a vision. I thought I was crossing a waste, barren field, and I came to a river that looked so cold and dark and dreary that I drew back from it; but, looking across, I saw the most beautiful land my eyes had ever rested upon; and as I gazed I thought that death and sickness and disease could never enter there. Then I saw a company on the other side, and among them my own darling child. She came to the bank of the river, and waving her little angel hand, said, 'Father, come right this way; it is so beautiful here;' and she beckoned me to the world of light. I then went to the water's edges, and thought I would plunge in, but it was too deep for me—I could not swim. I thought I would give anything to cross. I tried to find a boat, but there was no ferryman. I looked for a bridge, but there was none; and while I was wandering up and down the little angel voice came across the stream, "Come right this way, father; it is beautiful here, 'All at once I heard a voice as if it came from heaven! saying, 'I am the Way, the Truth, and the Life. No man cometh unto the Father but by Me.' The voice awoke me from sleep. I thought it was my God calling me, and that if I would ever see my child again I must come to God through Jesus Christ. That night I knelt beside my bed and gave myself to God. Now I no longer look upon my child as sleeping in her grave, but I see her with the eyo of faith in that beautiful land, and every night when I lie down I hear her sweet voice saying, 'Come right this way, father,' and every morning I hear her repeating the same words. Now my wife is converted. I am superintendent of the Sabbath-school, and eight children have been converted, and I am trying to get as many converted as I can to go with me to that beautiful land." Undoubtedly I am speaking to some father to-night with a lost one in that world. If that child could speak to you, would it not say, "Come right this way, father"? And many a young man is here who has a sainted mother or sister in heaven. If she could now speak from the battlements of heavsn would not the words be, "Come right this way, my brother," "Come right this way, my son"? Oh, thank God that we have all got an elder Brother across the stream. The Son of God stands on the banks to-night, calling to every one, "Come this way, my child." Young man, won't you rise and go to your Father to-night? May God call you home, wanderer! May every backslider return and press into the kingdom. I beg of you, as a friend, do no leave this hall to-night until you have sought the kingdom of God. Make up your mind this night and this hour that you will press into the kingdom.

Mr. Moody evidently spoke under the influence of deep feeling; his tone was more than ordinarily earnest, his action more vehement, and his appeals more impassioned than usual in his addresses. He was listened to throughout his discourse with marked attention, and the effect of the pathetic incidents which he narrated manifested in a striking manner the power which he is able to exert over the sympathies of his hearers. In the supplication with which he closed, he prayed that when the voice of man was hushed, the voice of of God might be heard speaking effectually to the hearts and consciences of those before him, so that the weary in spirit might find rest, the blind receive their sight, and the thirsty find that living water which their souls so urgently needed. The service closed with the hymn commencing

"I heard the voice of Jesus say,
Come unto Me and rest;"

which formed a fitting keynote to the after-meeting, to which a large proportion of the assembly remained, and from which several hundreds proceeded to the inquirers' room. The proceedings of the day were characterised throughout by a spirit of great solemnity.

Miscellany.

—*Advance*:

Lay preaching just now is in the ascendant. Messrs. Moody and Sankey, Henry Varley, Harry Morehouse, Whittle and Bliss, Miss Smiley, Mrs. VanCott, and the rest, are the prominent evangelists in the field this season. The wonderful work in Great Britain is being known and read of all. Mr. Varley, an English Evangelist, has been doing something on this side the Atlantic to repay the debt of our American friends on the other side. Messrs. Whittle and Bliss, having laboured, as is reported, with great success at Louisville, Ky., have been invited to Cincinnati. Now what is the significance of this new prominence given to lay preaching? Of course they have no new gospel to preach. Have they any new and better methods of presenting it? Some will say their methods are better only because of a certain novelty connected with them. Others, that there is greater simplicity and directness in presenting the truths of the gospel, and that they hold more closely to the fundamental facts and supreme truths of Christian doctrine. Others still, that their advantage consists largely in the fact that, being laymen and having no sectarian interests, they are the better able to unite clergymen and churches, of all denominations, in any special combined movement for arresting the attention of a community, and carrying the point with the unattentive and procrastinating masses, by a kind of sacred assault. Probably there is force in each of these reasons. Whatever the explanation, all must rejoice in the measure of success connected with their work. At all events, it gives emphasis to the fact that the privilege of winning souls to Christ is not confined to any clerical order.

TELEGRAPHIC NEWS.

London, 14*th May*: During the recent alarm concern the unsatisfactory state of relations between France and Germany, England sent to the latter a communication expressing a very decisive opinion respecting the maintenance of peace: to this a friendly and satisfactory reply has been received. France has thanked England for the friendly attitude adopted.—The Czar has gone to Ems: a perfect understanding exists between Germany and Russia.—The Oxford University has resolved to arrange that a residence at Oxford shall be selected for candidates for the Indian Civil Service, and to provide the necessary special teaching.—The Vice-Chancellor has been authorized to request the Secretary of State for India to take into consideration the selection of candidates at such an age as will allow them a three years' course at the University before proceeding to India.—The Regimental Exchanges Bill and the Peace Preservation in Ireland Bill have passed the final reading in the House of Lords.—Obituary: General Sir Jno. Aitchison.

Paris, 19*th*: In the Assembly yesterday, M. Dufaure, Minister of Justice, introduced the Constitutional Bills defining the relations of the public powers and the mode of election of Senators. The Bills have been referred to a special committee, M. Dufaure's proposal to refer them to the Committee of Thirty having been rejected. The Republicans approve of the Constitutional Bills introduced into the French Assembly.—Meetings are being held preparatory to the impending elections.

London, 19*th*: Her Majesty the Queen has been graciously pleased to confer the honour of knighthood upon Mr. Richard Garth, the newly appointed Chief Justice of Bengal.

20*th*: The South Wales strike has virtually ended, the men having returned to work on the masters' terms.

Madrid, 19*th*: King Alfonso has authorized the liberty of the Press.

PASSENGERS SAILED.

Per P. and O. Str. *Baroda*, 17*th*:

For Southampton.—Mr. Gonne, Mrs. Blackwell and child, Mr. G. Pugh, Mr. J. Wright, Mr. E. Comber, Mr. F. H. Jollye. Battery Serjeant Major George Williams, wife and two children, and Lieut M Mayne.

For Brindisi.—Mr. W S. Atkins n. Col. and Mrs. Malden, Mr. Sanquet, Mr. A. Breul, Mr. H. Will, Mrs Thornhill, Mr W. Mellor, Mr. Leslie Crawford, Mr. and Mrs. Lord, Mr. J. S Porter, and Col. G W. Walker.

For Venice.—Surgeon-Major Dickenson, Mr. W J. Galway, Mr. W. A Baker, Dr. R. H. Perkins, Mr. C. Cordeaux, Mr. H. Earnshaw, Mr. and Mrs. Griffith and child, Mr. and Mrs. Thomas and infant, Lieut.-Col W. J P. Barlow, Mr. C. A. Latrobe, Dr. Keegan, General Olpherts, Capt. G. B. Stakes, and Mr. and Mrs. Crarodale.

For Marseilles.—Mrs. Roux, Master Phillips, and Mrs. Manuel.

For Aden.—Mr F. Schinepper

Per Str. *Teviot* 17*th*, for London:

Dr. and Mrs. Rogers three children and servant, Col. T. R. and Mrs. Snow and child, Mr. and Mrs. Hicks, Mr. W. Scott, Captain C. L. Woodruffe, Mrs. Blackwell and child, Mr. W. M. G. Thompson, Col J. C. Millar, Hajee Hassan, Miss Manson, Mrs. Wakehan, and two children, Miss Prescott, and Mr. Fraser.

PASSENGERS ARRIVED.

Per Str. *Batavia*, 18*th*:

From Genoa.—Mr. H L. Wright, Mr. Daroshaw Sorabjee, Mr. Percival's servant. From Leghorn—Mr. Cardosi and six friends. From Naples—Mr Howley's servant, From Messina—Mr. Carmallo Ramette. From Port Said—Mr. A. Cristi and five friends, Mr. Valentine, Mr. Viddler and three companions, and Mr. Pfeffer.

Per P. and O Str. *Venetia*, 19*th*:

From Southampton.—Mr. McMahon, Mr. S. Sayer, Mr. Bickers, three ayahs, Major J. A. Ellis, Revd A. G. Lewis, and Mrs. Robertson and infant,

From Brindisi.—Major H. R. Vauheythusen, and Mr J. V. Falle

From Venice—Mr. and Mrs. L. W. Paynter, Major C. J. Anderson, and Mr. McColl.

From Alexandria.—Mr. Santaana Pinto, and Mr. Said Cassum.

From Suez.—Rev. Bishop of Jerusalem, brother and servant.

Domestic Occurrences.

BIRTHS.

BARKER—May 14th, at Rutnagherry, the wife of Rev. W. P. Barker, American Presbyterian Mission, of a daughter.

FIDO—May 17th, Queen's Road, Marine Lines, Mrs. J. W. Fido of a daughter.

MARRIAGE.

MILLER—MACKINLAY—April 22nd, Hampstead, by the Rev. J. Burnaby, Vicar, John Alexander Miller, Esq., M.R.C.S., London, to Caroline Amelia (Boodee), only child of John Mackinlay, Esq., M. Inst. C.E., F.R.G.S., &c., late Engineer-in-Chief H.'s Indian Navy.

DEATH.

BONNER—May 11th, at Broach, Mr. James Bonner, Engineer, Mofussil Company, of remittant fever, aged 40 years.

"BOMBAY GUARDIAN."

Subscriptions received from May 1st to 15th, 1875.

Rev. W. A. Roberts, Nov. 30, 1875, Rs. 10; J. L. Johnston, C. S., July 17, 1875, Rs. 9-10; Corpl. T. Bishop, July 31, 1875, Rs. 2-6-6; J. Moris, C. E., 1875, Rs. 8; J. Hawkins, Nov. 1, 1875, Rs. 4-13; T. Graham, April 12, 1876, Rs. 8; Capt. C. Christian, April 12, 1875, Rs. 8; R. W. Woodhouse, C. E, July 1, 1875, Rs. 19 4; R. W. Hunter, C. S., Dec. 31, 1876, Rs. 20; Rev. E. B. Cross, Feb. 10, 1876, Rs. 9-10; A. Cornelius, March 1, 1876, Rs. 9-10; Dr. F. G. Joynt, March 1, 1876; Rs 8; Brig. Genl. Selby, April 12, 1876, Rs. 9-10, A. B. Collet, April 24, 1876, Rs. 8; J. Staples, April 3, 1876, Rs. 10.

Advertisements.

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Bombay, 12*th September* 1874.

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